ENGLANDS LAMENTABLE COMPLAINT to Her GOD.

Out of which may bee pickt a PRAYER for Priuate *Families.*

TOGETHER,

WITH A SOVERAIGNE *Receipt againſt Sinne, the true Cauſe* of all our Sorrow.

AS ALSO,

A neceſſarie Catechiſme, intituled *Meate for Men*; Or, *A Principall Seruice of the Sacraments.*

Left as a Legacie by that late Learned *and Religious Diuine*, W. CRASHAVV, ſometimes Paſtor at *White-Chappell*, for a Helpe to Holineſſe and Humiliation, *in ſuch as deſire to Liue and Dye* in the feare and fauour of GOD.

Printed at London for *George Fairebeard*, at the North doore of the Royall Exchange, 1629.

ENGLANDS LAMENTABLE COMPLAINT to Her GOD.

Out of which may bee pickt a PRAYER for Priuate *Families.*

TOGETHER,

WITH A SOVERAIGNE *Receipt againſt Sinne, the true Cauſe* of all our Sorrow.

AS ALSO,

A neceſſarie Catechiſme, intituled *Meate for Men*; Or, *A Principall Seruice of the Sacraments.*

Left as a Legacie by that late Learned *and Religious Diuine*, W. CRASHAVV, ſometimes Paſtor at *White-Chappell*, for a Helpe to Holineſſe and Humiliation, *in ſuch as deſire to Liue and Dye* in the feare and fauour of GOD.

Printed at London for *George Fairebeard*, at the North doore of the Royall Exchange, 1629.

BRITISH MUSEUM
30
60
AUG

To the Christian Reader.

IT *is not vnknowne to euery Reasonable and Religious Reader, what miserable* Effects *are* caused *by* Sinne, *and what sufferings the Church and people of God, both at home & abroad haue formerly felt, and doe still groane vnder. The wofull experience hereof, euen amongst our selues, carefully considered with the vnlimited Insolencies, the vnresistable Power, and vnsatiable cruelties of our Enemies abroad, Mooued our gracious Prince, and Religious Parliament, to the speciall meanes of redresse, which the* Diuine Oracle *has left vs, in all such*

such extremities. Namely, to institute vniuersall Fasts *and* Prayers, *for the humbling of our whole Man, in our whole Kingdome; and performing of such Sacrifices as might (if it were possible) reuerse the decrees of Iudgement, and make way for the Mediation of Mercie. Which is a course, questionlesse much preuailing with our Mercifull Father, (being both commended and Commanded, as his heauenly will, in his holy Word) as appeares by the happie experience, the Church has alwayes had, in all her distresses, vpon the improuing of the same, whereof the Scriptures afford vs most frequent examples.*

The comfortable conclusions that issue thereof, considered with the necessitie of such Humiliation at the present, caused the Represion hereof: Wherein the Religious Author, now with God, hath declared himselfe alike sensible of the sufferings, and desirous to succour the poore and weake Members of Christ, by leauing

uing this, and many other labours, some in Print, and some in Papers, for the reliefe and direction of all such, as indeauour to seeke God in sincerity, that they may find him with comfort, and bee hid vnder his wings, *in the* day of his Wrath. *So that though the publicke Fasts for good Causes well knowne to our Gouernours, bee for a season suspended; Yet Prayer and Priuate Humiliations are no wayes prohibited, but contrariwise countenanced, and incouraged of all good people: Amongst whom, though some bee so well giuen as they will not need these helpes: Yet diuers of the deareſt Children of God will need them, and vse them with comfort and profit. And for their sakes they are onely intended. The Factious Pharisee, the Selfe-conceipted Scribe and captious Crittick, haue no part herein, neither are their Censures or Surmises esteemed or reckoned. If any of the poore Members of Christ, and young Graduates in Grace, receiue*

com-

comfort hereby, let GOD *haue the Glory.*

So I conclude, with that Cordiall of Conſolation, which appeares in the Promiſe. Thus ſaith the Lord, Call vpon mee, in the time of Trouble, and I will deliuer thee, and thou ſhalt glorifie mee. *Pſal.* 50. 15.

ENG-

ENGLANDS LAMENTABLE COMPLAINT to Her GOD.

CONTAINING,
A Prayer fitted for these Times, and a free Confession of Sinne.

A Meditation vpon the Causes and remedie of Affliction.

A Thankesgiuing for GODS *Mercy euen in the Crosse.*

MOst High and Holy *Iehouah*, thou being of beings, who gines Life and being to euery Creature, giue leaue vnto vs ȳ most vnworthy ones of all thy Children, to come before thee, and present our Petitions at the Throne of Grace; Wee durst not rush so rudely into thy

Holy preſence, mightie Lord God, nor begge ſo boldly ſo great a fauour, were it not that thou haſt graciouſly vouchſafed, not onely to call and inuite vs, but euen
Math. 11. command vs *to come vnto thee*, and
Pſal. 50. *call vpon thee in the day of affliction*, and haſt moreouer mercifully promiſed, that *thou wilt heare vs and deliuer vs, that wee may glorifie thy great Name:* In this confidence we take comfort, to come to thee O Lord, in theſe times of our trouble, and cõmon calamitie of thy Church and people. And firſt wee doe all, in the name one of another, and wee for our parts, euery one of vs for himſelfe, humbly and freely confeſſe wee haue all had our hands in blood, and each one borne a part, in pulling downe thy heauie plagues vpon vs and thy Church: O Lord, we doe none of vs excuſe our ſelues, but wee doe euery one of vs accuſe, and arraigne our ſelues at the barre of thy Iuſtice, and wee doe all pronounce our ſelues guiltie in thy ſight: Nor are we onely tainted with Originall ſinne in our natures, but Lord our liues are ſtayned, with all actuall pollutions, in our thoughts, words, and deeds, by ſinnes of Commiſſion and Omiſſion, by

ſinnes

sinnes not onely of Ignorance, but euen of negligence, careleſneſſe and preſumption: Miſerable ſinners that wee are, we haue not onely committed foule and fearefull things, abhominable to thy pure and holy Maieſtie, diſhonorable to thy holy Religion, offenſiue to thy holy Law, and therefore iuſt prouocations of thy wrath: but alas, we haue ſometime totally *omitted* and at the beſt alwayes failed in all the good and holy duties required at our hands: We haue not beene humbled for thy judgements, nor thankfull for thy mercies, as we ought to haue beene, therefore thy mercies being abuſed, haue heretofore made way for thy Iudgements, but we wicked wretches haue beene bettred by neither of both. Thou haſt written to vs the great things of thy Law, but wee haue not regarded them, Thou haſt reuealed to vs thy bleſſed Goſpell, but we haue not beleeued it; Thou haſt honoured vs with thy loue, but wee haue not walked worthy of it: Thou haſt afforded vs bleſſed meanes and many opportunities to do good, and by well doing come nearer vnto thee, but we haue, either ſo neglected them, or abuſed them, as thereby we haue Hoſ. 8. 12.

done much euill instead of good: Thou hast also giuen vs time to turne and repent, but wee haue turned it the wrong way, and mispent it in vanities: Thou hast shewed vs the way, and offered vs the meanes to know and feare thee, but wee haue wilfully wandred in our own waies, and haue not cared to come neere thee, and haue put thy feare farre from vs, Such sinfull Caitiffes are wee O Lord, as the meanes of thy honour, we haue turned to thy dishonour, our owne helpes into hinderances, our comforts into Crosses, and our Crosses into Curses, thy Mercies into Iudgements, and thy Visitations into vengeance: And the gracious blessings that were giuen vs, as helpes to bring vs neerer thee; We haue peruerted, to driue vs further from thee: Thy heauenly word, and holy Sacraments, which thou hast graciously giuen vs, (more then to many other Nations) to bee the meanes of our Conuersion, and Saluation, wee haue prophaned and peruerted, to our hardning in sinne, and aggrauating our condemnation.

These O Lord, are the common and generall sinnes of our times, of Vs, and our Nation,

Nation, which as an vniuerſall deluge running ouer our Land, wee alſo haue beene carried away, by the violence of theſe ſinfull ſtreames: beſides the perſonall ſinnes, preuailing in this Age, as vaine Swearing, inordinate Drinkings, ſuperfluous Feaſtings, profuſeneſſe in Gaming, vanitie and pride in Apparell, oppreſſions and frauds in bargaining, prophaning thy Sabbaths, neglect of thy poore members, contempt of thy Word, and holy Miniſters, formality in Religion, dulneſſe in Deuotion, coldneſſe in Charitie; In all which O Lord, and euery one of them, wee are not able to excuſe, much leſſe exempt our ſelues, beſides alſo the publicke ſins of our State, in letting our Lawes be laid a ſleepe againſt Idolatrie and Superſtition, whereby much Popiſh impiety hath not onely beene practiſed in priuate, but ſo publikely profeſſed, that euen the Romiſh Dagon did ſtand in defiance with thy holy Arke, whereby thy Religion hath beene vilified, thy Ordinances deſpiſed, thy great Name diſhonoured, and thy Sanctuary troden vnder foot: Nor was this the ſinne alone of ſome ſet ouer vs, who by their places ought rather to haue defen-

ded thy truth and maintained the integritie thereof with their liues and bloud, and yet either wickedly, or weakely haue giuen way to these enormities, whereby Popery and Idolatry, were in a sort inuited and prepared for, before they came; But in this sinne, like *the sinne of Ieroboam,* 1. Kings 14. 16. *all our Israel hath sinned against the Lord of Hoasts,* for alas, wee haue all eyther had our hands, or held our tongues, and not beene zealous in the cause of thee our God. And when for this our prophaneness and presumptions against thee, Thou hast declared thy selfe angry against vs, both at home, and abroad, wee haue beene so farre from fearing thee, and seeking thy Face, in Prayer and Fasting, and holy humiliation, in true contrition, and hearty repentance: As contrariwise, when other Nations were sighing, and sorrowing for our sinne and security, we were lulled asleepe, and cryed *Peace, Peace,* when there was none: and when other Churches were Mourning, Fasting, and Praying, we alas were Masking, feasting, and Playing: And when as thy Gospell had glutted vs, so as holy Lectures, begun to bee now held, like meat

out

out offeason, and Preaching in some places to bee put downe; yet euen then O Lord, were the Theaters magnified, and enlarged, where Sathan is serued, and sinne secretly justified, if not openly professed. Thus hast thou O mightie God beene little better then forgotten among vs these many yeares: And thus hath thy glorious Name beene dishonoured, thy precious Religion vilified, thy gracious Ordinances despised, thy fearefull Iudgments neglected, thy bounteous Mercies abused, thy holy Councels contemned, thy Fatherly warnings not regarded, and thy sacred Word in shew, and Ceremonie aduanced, but in deed and truth troden vnder foot. True it is O Lord, that in the dayes of our health, when our peace and plenty did blind our eyes, wee thought better of our selues, not beeing sensible of our sinnes, nor of our deformities by the same in thy sight: Then we deemed our selues to bee a glorious Nation, a beautifull Church, and outwardly appeared to bee a people that did righteousnes, and forsooke not the Ordinances of their God; But now that affliction hath made vs wiser, and thy corrections haue opened Esa. 58, 2.

Iob.33.16. &c. our eyes, now we see what wee are, and are ashamed of our selues: Now we cast the dust of contempt vpon our owne heads, we goe out of our selues, and wee cry to thee in the hearing of thy Holy Angels, and all thy holy Churches vpon earth, *Wee are vncleane, Wee are vncleane*; and like vncleane and loathsome Leapers deserue to bee cut off from the blessed bodie of thy Church; nay, euen to be rooted out of the Land of the Liuing, as beeing the Nation, next vnto the Iewes, who hauing bene honored, and blessed by thee, aboue all the World, haue most dishonored thee of all other, playing with thy Mercies, dallying with thy Iudgements, and prophaning all thy holy things, not considering wee are no better then the flye playing with the candle, wee in our sinnes beeing flaxe and *stubble*, and thou our God in thy fury *a consuming fire*. Therefore it is O Lord, that now thy mercies are gone aside, and giuen place vnto thy Iustice, and Iustice prouoked, hath kindled thy wrath, and the fire of thy wrath hath already broken out in the varietie of thy Iudgements, not only vpon vs, but also vpon our Neighbour

Leu.13.45.

Heb.12.35.

Churches

Churches beyond the Seas: This is our
preſent eſtate, O Lord, and it is thy do-
ing, and herein onely are we happie, that
we ſee thy hand, and know, and beleeue
it to bee thy doing: And we all confeſſe
O Lord, *Righteous art thou in all thy* Pſal. 119.
wayes, and moſt juſt are all thy Judgements:
What therefore ſhall wee ſay, O Lord to
our preſent condition? ſhall wee bee ſo
ſimple as to ſuppoſe our ſelues ſtill in thy
fauour, ſeeing we are ſenſible how grie-
uouſly we haue ſinned againſt thee, and
how heauie thy hand hath beene and ſtill
is vpon vs for the ſame? Or ſo *Prophane*,
as to impute our croſſes and afflictions to
Chance, and therein deny thy *Prouidence*;
Or to any *Secondary Cauſe* without reſ-
pect to thee, the *Firſt Mouer* and *Su-*
preame Cauſe of and in all euents? Or ſo
Proud, as to thinke that becauſe we haue
hitherto held vp the Religion, better then
ſome other Nations, and haue in ſome
meaſure maintained the Preaching of
thy Word, and haue bin a Sanctuary
and Refuge for ſome diſtreſſed Chriſtians
of other Countryes, wee may therefore
with the hypocriticall *Iewes* truſt vnto
our externall Profeſſion, and cry, *The*

Ier. *Temple of the Lord, The Temple of the Lord,* as though thou hadst need of any Nation to keepe vp the credit of thy cause? Or so *Presumptuous*, as to thinke that because thou hast taken vs to bee thy Church, and some of thy Children are amongst vs, thou canst not therfore be angry with vs? Or because we haue done some good, wee may be therefore the bolder in Enill. Or because there bee some holy *Lots* amongst vs, therefore our *Sodome* cannot be consumed? O Lord, all these bee the broken staues of *Egypt*, these cannot comfort vs in our Calamity. These will not vphold vs in the day of our distresse, and houre of temptation: No, Lord, all these and all other like to these, are eyther lyes or vanities. And thy holy Prophet hath told vs, and wee beleeue it, that *those who trust to lying vanities forsake their owne mercies.* Therefore, O Lord, we renounce them all; for those our Idle and Idoll conceits haue spoken vanitie, our Diuiners haue seene a lye, and haue told false dreames, O, Lord, they comfort vs in vaine: For contrariwise, thy Word hath taught vs, thy Spirit informes vs, and now our owne

Ionas 2.

Con-

Conſciences tell vs, that our owne wayes and doings haue procured thy diſpleaſure vpon vs, and none but our ſelues, and nothing but our ſinnes haue pulled downe thy Iudgements, and that wee haue forſaken thee the Lord our God, who didſt lead vs the right way, but with thy people *Iſrael* wee haue committed two euils, wee haue forſaken thee the Fountaine of *Liuing Waters*, and haue hewed our ſelues broken Ceſternes that can hold no water. Thus haue wee requited thee the Lord our God, beeing a fooliſh people and vnkind, therefore now our owne wickedneſſe doth correct vs, and our back-ſlidings doe reproue vs, and haue made vs know, and ſee, and feele; how euill and bitter a thing it is that wee haue forſaken thee the Lord our God, and that thy feare was not in vs.

And now, O Lord, that wee ſee our caſe, and ſee alſo the cauſe of it, now what ſhall we doe for remedie, where ſhall wee ſeeke reliefe, whether ſhall wee goe, to whom ſhall we flie, but euen from thee vnto thee, euen from thy deſerued anger, to thy vndeſerued mercy? For *deſtruction*

is

is from our selues, but Saluation is of thee, O Lord, and thou art hee that canst both wound and heale, both kill and make aliue: To thee therefore doe we lift vp our eyes, O thou that dwellest in the Heauens, and doe beseech thee helpe vs in our distresse, for vaine is the help of Man, and though our *sinnes* plead against vs, and make thee for a time keepe backe thy
Psal. 123. 2. comfort from vs, yet *our eyes shall waite vpon the Lord our God vntill he haue mercy*
Mal. 3. 6. *vpon vs:* For whatsoeuer wee bee, *thou art the Lord that changest not,* for else thy Children should bee all consumed: Wee therefore take comfort, and say one to a-
Hos. 6. 1. 2. nother. Come let vs returne vnto the Lord, for he hath torne vs, he will heale vs: He hath smitten, and hee will bind vs vp, after two dayes hee will reuiue vs, in the third day he will raise vs vp, and wee
Psal. 22. 4. shall liue in his sight. For art not thou *he in Whom our Fathers trusted and were deliuered?* Art not thou the God that brought thy people through the raging Sea, and through the barren Wildernesse into the Land of Peace and Plenty? Art not thou he that saued thy Seruants in the fiery Ouen, in the Lions den, and in the Whales belly?

belly? And is there not *mercy with thee,* Psal.130.4.
else there should not be left a man on the earth to feare thee? And is not that *mercy of thine euerlasting,* and endures to all Gene- Psal.100.4.
rations? And though we be cast into the last ends of the World, and may feare that the Store-house of thy mercies is exhaust and spent, yet hast not thou taught vs twenty times in one *Psalme,* that *thy* Psal.136.
mercy endures for euer? And in that mercy, hast thou not made a couenant of Peace, Pardon, and Reconciliation with the Sonnes of men? And hast thou not sealed that Couenant, and made it firme in the bloud of thy blessed *Sonne*? And hast thou not proclaimed thy selfe to bee the *God* that keepes Couenant and Mercy to thousand Generations? Seeing then thou hast vouchsafed to take vs and make vs thy people, & to receiue vs into thy holy Couenant, and hast pleased to place thy holy Tabernacle among vs, and honoured vs with thy holy Word and Sacraments, and hast among vs hundreds and thousands whom thou hast separated from the sinfull masse of Mankind, and sanctified, and sealed for thy selfe, so as they runne not to ryot with the wicked World, but

waite

waite on thee in the holy waies of thine Ordinances, Iudgements, and Mercies, and lay to hart thy words and warnings, and *mourne* in *Sion* for the affliction of *Ioseph*, and for their owne, and the sinnes of others, and for the iniquities of the Time: Therefore our Faith bids vs beleeue, and the truth and certaintie of thy Couenants causeth vs to hope, that thou wilt chastise vs to our *correction*, but not plague vs to *Destruction*: And in this confidence we come vnto thee, thou Father of Mercies, and are bold to beseech thee to call to mind thy Couenant, whereby thou hast bound thy selfe, to be our God, and to take vs to bee thy People, and neuer to forsake vs (although by our sinnes we haue forsaken thee) as long as by Faith we cleaue vnto thee, and in Repentance and Humilitie doe seeke thy face: And in the vertue and merit of that blessed bloud of thy holy Sonne, which hee hath shed for vs, and all Beleeuers, wee take boldnesse to our selues, to challenge at thy hands the performance of those sweet promises, thou hast made vnto vs, and seal'd in his bloud shedding.

And first, we begge at the hands of thy holy

holy Maieſtie (euen rather then our liues, or deliuerance from any affliction) peace and pardon to our poore Soules, and aſſurance of thy loue in Chriſt, for our eternall happineſſe: and then we beſeech thee not ſo much for temporall deliuerances, as to ſaue our ſoules from ſinne which is the Plague of the ſame, and the true cauſe of vengeance: therefore wee cry and pray with thy holy Prophet, *Lord haue mercy vpon vs, and heale our ſoules which haue ſinned againſt thee.* Then we beſeech thee thou God of compaſſions, looke in mercy vpon this Land, make vs not like *Sodome*, and *Gomorrha*, as we haue deſerued, wee confeſſe we are vnder thy Hand, *And it was time for thee O Lord, to lay to thy hand, for We had almoſt made void thy Law:* Thou haſt therefore iuſtly taken vs vnder thy hand, and becauſe thy gentle warnings were deſpiſed, thy holy Counſels contemned, thy Iudgements neglected, and thy Mercies abuſed, thou haſt therefore iuſtly giuen way to thy wrath, and let looſe thy heauie Iudgements vpon our Land: Yet this is our comfort (and Man, nor Deuill can take it from vs) that yet we are in thy hand O Lord, and with thee Pſal. 41. 4. Pſ. 119. 126.

is

is mercie. And as we bleſſe thy Name, that thou haſt not yet giuen vs ouer into the cruell hands of mercileſſe men, the wicked bloudie Papiſts, ſo in this, our Soules take comfort, that we are vnder
2.Sam.14. the hand of our heauenly Father, whoſe mercies are great: and in the multitude of thoſe thy mercies we looke vp to thee, O Lord, and beſeech thee, bee mercifull to this Land. Thou art our Father, and we haue fouly offended, therefore thou muſt needs correct vs, or elſe thou louedſt vs not, and puniſh vs alſo, or elſe thou wert
Iere.10.24. not juſt: Correct therfore Lord, and ſpare not, but yet in thy Iudgment not in furie, leaſt we be all conſumed. And foraſmuch, as corrections are to worke out, not onely Humiliation, but Reformation alſo, wee begge not the remouing of thy Iudgements till they haue wrought thy worke, and not onely brought vs downe vnder thy hand, but euen purged our hearts, and renewed the face of our Church and Common-wealth; and ſeeing till then, O Lord, wee neyther may expect, nor dare deſire thou ſhouldeſt remoue them, we beſeech thee to prepare vs al to be both willing and ready, to meet thee our God, and

now

now to be content, thou glorifie thy ſelfe in vs, and vpon vs by Life or Death, ſo thou ſaue our Soules: But when they haue done thy worke, and finiſhed that for which thou didſt ſend them vpon vs, then, O Lord, in mercy remoue them from vs: And preuent the other grieuous plagues that muſt needs follow vpon, and after theſe wee haue already felt, and that lye ſtill vpon vs.

And howſoeuer thy iuſt and long forborne *Decrees* are gone out againſt vs, ſo as yet our cryes and teares moone thee not; Nay, the Prayers of our Prophets preuaile not with thee, Inſomuch as thoſe *Noahs*, *Daniels*, and *Iobs*, that are among vs, are onely able to deliuer themſelues (and ſcarce that, O Lord, ſo great is the Contagion of our ſinnes) yet we beſeech thee giue vs leaue to take comfort, in beleeuing thine owne Word, and truſting to that which no mortall Creature, no Humaine Aſſurance, but thine owne holy Selfe haſt told & taught vs: Euen that *in Wrath thou remembreſt Mercy*, and that *thou keepeſt not anger for euer*, but that *thy mercies endure for euer*. And that thou haſt not onely *Betrothed* Ezek. 14. Hab. 3. 2.

vs

vs vnto thy ſelfe in faithfulneſſe and truth, but euen *married* thy ſelfe to vs, and though we wickedly, in our ſpirituall Idolatries, and other ſinfull courſes, cut off our ſelues from thee, and whoriſhly giuen our ſelues to others: yet moſt mercifully haſt thou called vpon vs, to returne againe to thee, and thou wilt receiue vs: But miſerable Catiffes that we are, wee cannot turne to thee, wee could of our ſelues fal away from thee, but of our ſelues we cannot returne home vnto thee: Cauſe vs therefore to returne, O Lord, and ſeeing thou ſo loueſt vs, as thou wilt not leaue vs, wee beſeech thee alſo looſe vs not, nor ſuffer vs good Lord to looſe our ſelues, but renew our hearts towards thee, and cauſe vs to cry and mourne after thee, and ſay with *Ephraim, Turne thou vs and wee ſhall bee turned; conuert vs, and wee ſhall bee conuerted, thou art the Lord our God:* And bring vs backe againe, O Lord, the right and holy way: Firſt, make our faces aſhamed of our back-ſlidings, and our Soules more grieued for the ſame, then for any diſtreſſe that can befall vs: Then make vs ſeeke thee ſincerely, and not ſlauiſhly, and out

of

of Loue more then Feare, and make vs turne vnfainedly and with the whole heart: And let vs not come with sorrow onely in our hearts, but holy words also in our mouthes, and take vnto our selues the words that thou hast taught vs, and say vnto thee, *Take away all iniquitie, and receiue vs graciously, so will we render the calues of our lips.* Hos.14.2.3

And that our Prayers bee not dull, let vs whet and sharpen them, by Fasting; nor let vs bring thee bare words, but let our humiliation bee accompanied with workes of Mercie, Pietie, Pittie, and Compassion: And that the Humiliation of vs both Prince and People, may bee both more acceptable to thee, and availeable to vs, stirre vp the holy heart of our holy *Phineas*, thy Seruant and our Soueraigne, that hee may *stand vp* in the Zeale of his *God, and execute thy just Iudgement* vpon the *Zimryes*, and *Cozbies* that be amongst vs, euen the great sinnes, and bold sinners of this Nation, that then, as thy Word hath told vs, *thy Plagues may be stayed*. To which end also make our *Moseses*, to stand in the gappe, our *Aarons*, with the sweet incense of their holy Pray- Psal.106.30

ers, to ſtand betwixt the liuing and the dead, and ſtirre vp our Prieſts, the Miniſters of the Lord, to weepe for vs before thy Altar, and let vs cry and ſay,
Ioel. 2. *Spare thy people, O Lord, and giue not ouer thine Heritage to reproach:* Let not the Papiſts and Schiſmatickes inſult ouer vs; Let them not ſay at their Idolatrous meePſal 115. 2. 3. tings, nor Prophane Conuenticles, *Where is now their God? for thou art our God, and thou art in Heauen, and thou doſt What thou pleaſeſt*, and all thy wayes are right, and the Iuſt walke in them, but Tranſgreſſors ſhall fall therein: Let them know, O Lord, that thou being our Father, and wee hauing juſtly prouoked thee, thou wilt take thy children in hand, and that they ought not to rejoyce ouer vs, in ꝯ day of our deſtruction. O ſuffer them not good Lord, to make thy Correction their aduantage: O let them not lay their hands vpon our ſubſtance, in the day of our Calamitie; for their mercies are cruell, and their cruelties inſatiable: Therefore, good Lord, when thou haſt remoued *thy hand*, let vs not fall into *their hand*, but ſaue vs for thy ſelfe, and *let vs liue to call vpon thy Name*, and let vs deſire rather to

dye

dye vnder the hand of thee our Father, and in thy feare and loue, then to liue to heape sinne vpon sinne, and to bee reserued for further vengeance, or to bee exposed to the cruell Papists, the wicked Enemies of Religion. O looke vpon vs in mercie Lord, who lye downe in the dust of Desolation, and are couered with confusion of our Faces, O looke downe vpon vs, who looke vp vnto thee, and who desire to rend our hearts though not our garments, and to turne to thee the Lord our *God*; Let others trust in Horses and in Chariots, Idols and Idoll Superstitions, Wee will remember the Lord our *God*, Prou. *For thy Name, O Lord, is a strong Tower, and the righteous flying vnto it, are alwayes helped:* Thou hast spoken it Lord, and wee beleeue it, and in that beliefe we are bold to presse vnto thee, nay, to presse thee with performance of thy promise. Now therefore that humaine helpes fall short, *Helpe thou vs O God of our Salua-* Psal. *tion for the glory of thy name: O thou in whom the Fatherlesse findes Mercie*; in thee let the Comfortlesse finde comfort. In thee let this desolate Kingdome finde Consolation.

bee wiser, and our Iudges better instruc-
ted, and instead of seruing themselues
and the time, will then learne to *serue the*
Psal.2. *Lord with feare, and reioyce to him with*
reuerence. Then shall our *King* and *Queene*
Psal.21. *ioy in thy strength, O Lord, and exceeding-*
ly reioyce in thy Saluation; Then all our
friends shall reioyce with vs, *and all our*
enemies bee couered with confusion, and the
World shall say, *Blessed are the people that*
Psal.144. *bee in such a case*; yea, a thousand times
blessed the people, that *haue such a Lord*
for their God, who hath purged them,
from their old pollution, and Purified
them for himselfe, that now hee may
dwell among them for euermore.

Heare vs, O God of Mercy for thy
Name sake, but Lord wee beseech thee
begin with the better part first, euen the
spirituall sores of our Soules and of our
Church, remoue *those Plagues* first which
pull downe all the rest, therefore begin
wee beseech thee at the right end, and
make vs not healthfull and sound in tem-
porall condition, and leaue vs sicke in
soule, and miserable in our spirituall e-
state.

Turne vs therefore O God of our Sal-
uation

nation, cause thy louing countenance to shine vpon vs, and wee shall bee safe: Bring vs againe into thy Temples with joy, and into thy Courts with praise, satisfie vs earely with thy Mercies, and comfort vs according to the dayes wherein thou hast afflicted vs: Now let thy worke appeare vnto thy Seruants, and thy glorie vnto their Children: Then we will goe into thy house with true Burnt offerings, and with cheerefulnesse of heart will pay thee our vowes, which our lips haue vttered, and our mouthes haue spoken in the dayes of our affliction. And wee that bee thy People and sheepe of thy Pasture will giue thee thankes for euer, and shew forth thy Praises vnto the Generations that shall follow after vs, vnto the Worlds end.

And this our poore Prayer which here wee haue presented, and this our weake Thanks-giuing which we haue rendred to thy holy Maiestie, wee humbly beg may be accepted, not for our selues alone, but for thy whole Church, euen the blessed body of thy deare Sonne. Nor for our friends alone, but euen our enemies, for whom we implore rather thy Mercie to

Conuert them, then thy Iuſtice to *Confound* them, yet if they will not be reclaimed, reſtraine their rage, good Lord, and fruſtrate all their furie, make the malice of Man turne to thy praiſe, and if our *Prayers* can doe them no good, at leaſt, let their cauſeleſſe *Curſes*, and curſed Plots doe vs no hurt: Stand by all the Armies and Forces of thy Church both by Sea and Land, and by all them that ſtand vp for thy holy Cauſe, thy deuoted Seruant *our Soueraigne Lord*, rouze vp his Royall heart, inflame him more and more with zeale and loue to thee, that thy Church may finde him and thy foes may feele him to bee the Great Defender of thy *Chriſtian Faith*, and the Man of Men whom thou haſt marked for thy ſelfe, euen a ſecond
Eſa. 44. 28. *Cyrus* raiſed vp, ſanctified by thy ſelfe to *performe all thy pleaſure*, and to execute thy great and glorious Deſignes, not onely for the building vp of our *Ieruſalem*, in the Reformation and Reſtoration of our Church, but *to ſubdue the Nations before thee, and to weaken and looſe the loynes of ſuch Kings*, as will not open their hearts to thee.

The promiſe thou didſt pleaſe to make

to

to *Cyrus*, who knew thee not, make good much more to Him who knowes thee, and feares thee, and submits his Soule vnto thee, and casts his Crowne downe at thy feete: That is, make him thy great Shepheard, hold vp his right hand, subdue thine enemies before him, open to him all dores of difficulties breake in pieces the gates of Brasse, and cut in sunder the barres of Iron, and goe before him when hee goes to make the crooked places of the World streight. Esay. 45. 1, 2, 3, 4.

To which end, giue him good Lord, beside all thy other blessings, the Treasures of darkenesse and hidden riches of secret places, that euen thereby also hee may know, that thou art the Lord who hast called him and set him on worke, art able to pay his Armies, and prouide for him; doe this O Lord, for *Iacob* thy Seruants sake, and *Israel* thine Elect.

Blesse the Queene, Thou that hast made her *His* make her also *Thine*, that so she may be a helpe to him, a blessing to vs, a comfort to the distressed Churches of *France*, and a Ioy to the Christian World: Blesse therefore good Lord, and make powerfull all

all meanes of her Conuersion publike and priuate, and for the setling of her Soule in thy holy Truth, and in the wayes of righteousnesse: And besides the Prayers of vs, and thy whole Church ouer the World, dayly made for Her, we beseech thee graciously to regard the serious supplications which wee are sure his Maiestie dayly powres out before thee, for her happie and speedie Conuersion, that so Esay. shee may bee a nursing Mother as hee is a nursing Father to thy Church.

Shine from Heauen with the beames of Loue and Mercy vpon those glorious Seruants of thine, the *King and Queene of Bohemia*, and their Royall Branches, and as thou hast honoured them not onely to beleeue in thee, but to suffer for thee, so giue them in thy good time; a blessed Issue of all their vniust sufferings, and in the meane time arme them with Faith and Patience to waite on thee.

Blesse this whole Land, make his Maiesties Councell faithfull to thee, least otherwise they proue false to him, Purge the *Tribe of Leui*, that their lips may preserue pure Knowledge, and their liues may expresse the Life of true Religion.

Re-

Refine our Nobilitie from the filthie dregs of Poperie, and all ignoble baſeneſſe, Cleanſe the hearts and hands of our Iudges and Magiſtrates, and purifie our People, and humble vs all from the King vnto the Captiue; that ſo wee may bee a People prepared for the Lord. And looke downe in Mercie as thou art a God of Mercie vpon thoſe many hundreds, yea alas, thouſands of our deare brethren in this Land, and elſewhere in thy Church, who euē now lie groaning vnder ỹ burden of thy Wrath, eyther in body or mind, or both: *Alas! O Lord theſe Sheepe, What haue they done?* Or are wee better then our Brethren? Or rather haue not wee ſinned more then they, and yet they are ſmitten rather then we? *O how Wonderfull are thy workes, how vnſearchable are thy Iudgements, and thy wayes paſt finding out.* Againe, how infinite and vnmeaſurable are thy mercies to all them that feare thee, and ſeeke thy Face? Therefore wee beſeech thee, *let the ſorrowfull ſighing of theſe thy Priſoners come before thee, and according to the greatneſſe of thy power, preſerue thou thoſe that are appointed to dye.* And for ſo many of vs as thou

2. Sam. 24. Lu. 13. 1. 2.

Rom. 9.

Pſal. 79. 11.

thou pleaſeſt to preſerue, Lord, Let vs not liue, but to honour thee; therefore marke vs with thy holy ſtampe, and ſeale vs for thy ſelfe; that when the Angell of Iuſtice ſees vs ſorrowing for our ſinnes, and for the iniquitie of the time, and mourning for the Miſeries, and ſighing for the ſufferings of thy Saints, and laying to our hearts the affliction of *Ioſeph*, he may then not onely paſſe by vs, but euen in the midſt of our common calamities leaue vs ſome badge of thy bleſſing, & ſome better teſtimonie of thy Loue, in the holy vſe of thy Iudgements, then the more ſecure times of our liues paſt haue formerly afforded vs.

Ezee. 9.

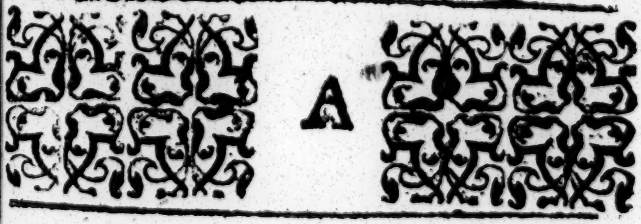
Thus Lord, haue wee powred out our Soules into the boſome of thy Mercie: Thou art he that heares the Prayer, *vnto thee ſhall all fleſh come*, and if *all fleſh may come*, ſhall not then *thy Children* be bold to preſſe vnto thee? And ſeeing wee haue poured out our hearts to thee? O poure not out the Vials of thy Wrath vpon vs, but poure downe vpon vs the dew of thy fauour, the ſhowres of ſweet Compaſſion.

Heare vs thou bleſſed *Father*, plead for vs thou bleſſed *Sonne*, helpe our infirmi-

ties

ties thou bleſſed *Spirit of Grace*, and make thou intercession for vs, with thoſe holy *groanes that cannot by vs bee expreſſed*: Rom. 8. Heare vs and answere vs, thou glorious Trinitie in holy Vnitie, not for any Merits of ours, for we lay our hands vpon our mouthes; nay, *wee abhorre our ſelues in dust and aſhes*, Iob. 42. 6. but onely for the precious bloud-ſhedding, and all-ſufficient ſatisfaction of Ieſus Chriſt, the Suretie and Sauiour of our Soules, the Mediator of our Peace, and the Eternall *High Prieſt* of the *New Teſtament*. In whoſe bleſſed Name and holy words we ſhut vp this our weake Prayer, offer this our poore Sacrifice, and tender this pittifull cõplaint of our Poore Soules vnto the hands of thy heauenly Maieſtie, as he hath taught vs and left vs in his holy *Goſpell* the Charter of our Peace: *Our Father, &c.*

BRITISH
30
60
AUG


A

MEATE FOR MEN.

OR,

A Principall Seruice of the SACRAMENTS.

Wherein (amongst many) these Two Points are specially handled
1. *Of the Baptizing of Infants.*
2. *Of Kneeling in the act of Breaking and receiuing the Lords Supper.*

For the vse of all Religious Families and *monethly Communicants in the Kingdome* when they come to the Lords Table.

Written by way of briefe Questions and Answers, for the ease and benefit of the Simple.

By

W. Crashaw B. of Divinitie, and sometimes Pastor at *White-Chappell.*

HEB. 5. 14.

Strong Meat belongeth to them that are of age.

LONDON,
Printed for *G. Fayer-beard* at the North doore of the Royall Exchange, 1629.

To the many thouſands of Profeſſors of CHRISTS Religion in all places in this Kingdome.

Brethren, bee not Children in vnder-ſtanding, howbeit in Malice bee yee Children, but in Vnderſtanding bee Men.

So teacheth you the holy Apoſtle, ſo ad-uiſeth, exhorteth, and prayeth for you all. A helper of your Faith, and a Seruant of your ſoules in CHRIST IESVS.

W. Craſhaw.

To the right Honourable, the Counteſſe of Deuonſhire, Grace and Peace.

Right Honourable:

HAuing knowne you ſo ancient a Hearer, and which makes a true Diſciple of Chriſt, ſo carefull a practiſer of Religion, I preſumed therefore this Principall diſh of Spirituall meate, would not bee vnwelcome to you, as I know it will bee more welcome to the World, after ſo great and good a taſter as your ſelfe: And though I may ſafely ſay (as one long before mee) *All Gods diſhes are dainties*; yet doubtleſſe this of the Sacraments carieth with it a peculiar Excellencie: And I bring it in firſt, not that there are not others to come in before it, but for the generall vſe and preſent neceſſitie of it euen at this time: That this may ſerue firſt to ſtay and comfort many weake and then

if it may bee, to ſatisfie certaine curious and ſqueaſie ſtomackes amongſt vs: Who ſome of them about the Sacrament of Baptiſme, others in ſome circumſtantiall matters concerning the Lords Supper, haue kindled ſuch a fire of contention in the Church, as now diuers of them would bee glad with many teares to quench if they knew how. It hath pleaſed God who workes euen by weake meanes, by my words in publike and priuate to ſatisfie many, if by writing alſo I may doe good to them that cannot heare mee, let the glory bee His, the comfort theirs, and the ſeruice acceptable to the Church; So the labour ſhall willingly bee mine: and I ſhall take joy and comfort in ſuch courſes, in Pulpit and by Penne, Preaching, writing, and conferring to ſpend and end the few dayes I haue remaining, and ſo to make ready for a better life. And wherein (Madame) any of my labours may be ſeruiceable to you or yours. Commaund mee,

Your ſeruant in Chriſt,

W. CRASHAVV.

The points here handled are these.

Of true saving Faith. Chap. 1
How Faith is wrought. Chap. 2
How Faith is encreased. Chap. 3
Of the Nature of a Sacrament. Chap. 4
Of the Sacraments of the Old Testament, and who hath power to ordaine a Sacrament. Chap. 5
Of the Sacraments of the New Testament, and the Relation betwixt them and those of the Old. Chap. 6
What be the essentiall parts of a Sacrament. Chap. 7
Of the nature and use of Baptisme. Chap. 8
Of the outward and inward things in Baptisme. Chap. 9
Of the difference betwixt Baptisme and the Lords Supper. Chap. 10
Who may be Baptized. Chap. 11
That Children may and ought to bee Baptized. Chap. 12
Of the Names and Nature of the Lords Supper. Chap. 13

Of the outward Elements in the Lords Supper. Chap. 14
Of Bread and the excellent resemblance, betwixt it and the Body of Christ. Chap. 15
Of Wine and the notable correspondencie, betwixt it and the Bloud of Christ, Chap. 16
Of the outward actions to bee performed in the Ministration of the Lords Supper, Chap. 17
Of the inward actions Spirituall, which are performed in this Sacrament, betwixt God and the Soule of the Worthy Receiuer, Chap. 18
What preparation is necessarie in regard of God, to make a man a Worthy Receiuer, Chap. 19
What preparation is requisite in regard of our Brethren, Chap. 20
Of the Circumstances obseruable in this Sacrament, Chap. 21
That kneeling in the very act of Breaking, giuing and Receiuing, is not onely lawfull but conuenient & commendable, Chap. 22
What a Christian man is to doe, when hee hath Receiued. Chap. 23

MEAT

MEATE FOR MEN.

CHAP. I.
Of Faith.

Question.

Hat is the end of a Christian mans life?

Answer.

The saluation of his Soule. 1. Pet. 1. 9.

Q. *How can a man bee saued? Seing he is a Sinner?*

A. By true Faith in CHRIST. Rom. 3 22, &c.

Q. *How come wee by this Faith?* 1. Ioh. 5 4.

A. It neither comes by Nature from our Parents, nor by humaine instruction from any Teachers, nor by imitation of them that haue it. 1. Sam. 8. 5, 4. 5.

Q. *How then must wee get it?*

A. It is the guift of God. Heb. 12. 2.

Q. *Doth God giue it to all men?*

2. Thes. 3. 8 A. No, all men haue not Faith: no not all that bee in the Church.

Q. *To whom then belongs it?*

Tit. 1. 1. A. To those that are the Elect of God.

Q. *How doth God giue it them?*

1. Cor. 1. 21 A. By meanes of his owne appointing he doth begin and encreaseth it.

Q. *Is it not then perfect at the first?*

1 Tim. 1. 5. A. No: it is true, but not perfect, for
Rom. 4. 19. 20 Faith is first weake, and afterward be-
Mat. 14. 31. comes a strong Faith.

Chap. 2.

How Faith is wrought.

Question.

BY *what meanes doth God begin or beget Faith in his Children?*

Rom. 10. 14. A. Ordinarily, by hearing the Word
1. Cor. 1. 21 preached.

Q. *By what parts of his Word, the Law or Gospell?*

Gal. 3. 23. A. By both: for the law begins, and
24. the Gospell finisheth that worke.

Rom. 7. 24. Q. *How is that done?*
25.

A. The Law prepares the hart by humbling it, and making it a contrite heart.

Q. *How doth the Law humble the heart?*

A. By

A. By shewing a Man Gods Iustice, and his owne sinnes. Rom.7,9,10 11.

Q. *And how doth the Gospell finish the worke of faith?*

A. It purifies the heart of man, and makes it a new heart. Acts.15.9 1.Ioh.3,3

Q. *How doth the Gospell purge the heart?*

A. By letting vs see the great loue of God in Iesus Christ. 2.Cor.1.14 15

Q. *Can then the Preachers of the Word give this Faith?* 1.Pet.1.23

A. No. they preach the Word, but it's onely God that inspires Faith. 1,Cor.3,5, 6,7.

Q. *How may a man know that hee hath true Faith?*

A His Soule must bee inflamed with a holy desire to please God, and to doe all good workes. Ioh,7.37 38

Chap.3.

How Faith is maintained and encreased.

Question.

HOw *doth God maintaine and encrease Faith in his Children.*

A. By diuers meanes, whereof some are principall, and some inferiour.

Q. *What*

Q. What bee the principall meanes?

Mat.28.19. Act.2,41 1.Thes.3,11 12,13 *A.* Two: the continuall Preaching of the same Word: and the holy vse of the Sacraments.

Q. And what be the Inferiour meanes?

Ioh.5. *A.* Three: 1. The reading of Gods Word.

Heb.10.24 25 2. Holy conferences with holy men.

Lam.3,22, 23.24. Zeph.3,5 Psal.107 3. Daily obseruation of Gods Mercies and Iudgements, and meditation vpon the same.

Q. How differ these?

A. The principall are publicke, and performed by Gods Ministers: the other are dayly to bee practised by our selues in priuate.

Q. How differ the Word and Sacraments?

Heb 13.20 Rom.4,11. *A.* Thus: the word containes the Couenants of God: and the Sacraments are seales confirming that Couenant of our soules.

Iam.1.18. Ioh.1.13 1.Pet.1,23. Againe, the Word is the holy and internall seed of our Regeneration, and by Sacraments we are borne anew, and fed vp for Heauen.

Chap. 4.

Of the Nature of a Sacrament in Generall.

Question.

IS not the Preaching of the Word sufficient for Faith?

A. No, the Sacraments must also bee receiued as Couenants after they be made must be sealed. Rom. 3, 1, to 14

Q. What are the Sacraments in their generall nature?

A. Outward visible signes of inward, and inuisible graces. Gen. 17. Exod. 12.

Q. What be they in regard of God?

A. Tokens of his loue, pledges of his fauour, and seales of his Couenant.

Q. What be they in regard of Christ?

A. Commemorations of his death, and applications of the vertue thereof vnto our selues. 1. Cor. 11, 24 25, 26

Q. And what be they in regard of vs?

A. Seales of his Couenants betwixt God and vs: and effectuall meanes to strengthen our Faith, and all other holy graces in vs. Rom. 4, 11.

Chap. 5.

Chap. 5.

Of the Sacraments of the old Testament, and to whom it belongs to ordaine a Sacrament.

Question.

Exod. 14. Gen. 17.

MAy the Church ordaine Sacraments?

A. No, it belongs to God, as a part of his Prerogatiue.

Q. *Why may God alone ordaine Sacraments?*

A. Because they bee Seales of his Couenants, tokens of his loue, and parts of his worship.

Q. *How many bee the Sacraments of the new Testament?*

A. As many as were the ordinary Sacrament of the old; namely two.

Q. *Which were the ordinary Sacraments of the old Testament?*

A. Circumcision, and the Passeouer.

Gen. 17 Exod. 12.

Q. *Why do you call them extraordinary.*

A. Because there were extraordinary?

Q. *How did they differ?*

A. Thus: the extraordinary were such as God ordained vpon some speciall occa-

occasion, & were to last but for that time as the Manna, the Rocke, the Cloud, &c. Exod.

Q. And what then were the ordinary?

A. Such as were alwayes in force, from the time of their ordination till Christs comming.

Chap. 6.

Of the Sacraments of the new Testament, and a comparison with them of the Old.

Question.

WHat be the Sacraments of the new Testament?

A. These two: Baptisme, and the Lords Supper.

Q. What say you then to Confirmation and marriage, and the rest of the fiue Sacraments of the Romane Church?

A. They are some of them Gods holy ordinances, and some of them may be holy signes, but they were neuer ordained by Christ for Sacraments, nor euer so vsed in the ancient Church.

Q. How doe these answere to those of the old Testament?

A. Thus

1,Pet.3,21 *A.* Thus our Baptisme answeres to Circumcision, and the Lords Supper succeeds in the roome of the Passe-ouer.

Q. How differ these from those?

A. Nothing at all in matters of efficacy or power, but onely in manner and circumstance, for those did point at Christ to come, ours at Christ come already.

1,Cor.10,3,4

Q. What need then was there, to haue any other in the new Testament?

Heb.7,8,9. *A.* Because the Sacraments are Seales of Gods Couenant, and its fit that the Couenant being renewed, the Seales also should be new.

Chap. 7.

Of the essentiall parts of a Sacrament.

Question.

WHat bee the essentiall parts of euery Sacrament?

A. Two: one outward and visible, the other inward and inuisible represented thereby.

Q. What outward things bee there in euery Sacrament?

A. These, 1. A visible Minister, a Man called thereunto of God. 2. Some

2. Some visible Elements ordained of God.

3. Some outward actions appointed by God.

Q. And what spirituall and invisible?

A. These: 1. The invisible God represented by the Minister.

2. Some holy grace or blessing represented by the Element.

3. Some gracious workes of God represented by the externall actions of the Minister.

Q. What circumstances or Ceremonies are required in the Sacraments?

A. Such as the Church shall appoint by lawfull authoritie.

Chap. 8.

Of the Nature and use of Baptisme.

Question.

WHat is Baptisme?

A. The word signifieth a washing with water. Heb. 9. 10

Q. What is the Sacrament of Baptisme?

A. In it owne generall nature, it is a washing of the body in the name of the Lord. Acts. 2. 38

Q. And

Q. *And what is it in regard of God?*

A. A badge or cognizance which God sets vpon such as hee takes to bee his seruants.

Q. *And what is it in regard of Christ?*

1. Cor. 5. 7. A. An application of the vertue of his bloud-shedding, to cleanse the Soule from the guilt of Originall sinne.

Q. *And what is Baptisme in respect of our selues?*

A. The Sacrament of our entrance, or Admission into the Couenant and Church of God.

Q. *When may Baptisme bee administred?*

A. At any time if there bee cause: but ordinarily when the Congregation is assembled to worship God.

Chap. 9.

Of the outward and inward things in Baptisme.

Question.

WHat is the *outward and visible Element in Baptisme?*

A. Water: and nothing but water.

Q. *What is the outward action?*

A. To wash the Body in water. 1. Pet. 3. 21.

Q. Why is not better liquor to bee vsed, as milke or blond?

A. Because washing is the effect of this Sacrament, and those may be better for feeding, but not for washing. 1. Cor. 5. 7.

Q. What is the inward and invisible things?

A. The bloud of Christ. Reu. 1. 5.

Q. What is the spirituall action in Baptisme? 1. Pet. 3. 21.

A. The cleansing or purging of the Soule by the bloud of Christ. 1. Ioh. 1, 7 19.

Q. Who is the outward Minister of this Sacrament?

A. He that is also a Minister of the Word, for these 2 must both goe together. Acts. 2. 41. Mat. 28. 19.

Q. Who is the Minister of the inward Baptisme?

A. The Lord Iesus, who hath washed vs from our sinnes in his bloud.

Q. Where is the Institution of Baptisme set downe in the Scripture.

A. In the Gospell, where Christ after his Resurrection commands his Apostles, Go teach all Nations, Baptizing them in the name of the Father, of the Son, and of the holy Ghost. Mat. 28. 18, 19, 20.

Chap. 10.

Of the difference betwixt Baptisme, and the Lords Supper.

Question.

WHat *difference is there betwixt Baptisme and the Lords Supper?*

A. 1. Baptisme is the Sacrament of our new birth: and the Lords Supper of our spirituall growth.

2. Baptisme is the Sacrament of our Admission, the Lords Supper of our Confirmation in the state of Grace.

Q. *What other difference is there?*

A. This: Baptisme must euer be first, and the Lords Supper must come after.

Q. *What reason is there for that?*

A. It is necessary that one bee first borne, afore he be fed.

Q. *Is there any other difference?*

A. Yes: Baptisme sufficeth to bee once administred. But the Lords Supper is often requisite.

Q. *What reason may be thereof?*

A. Because, it sufficeth to bee once borne, but being borne, it is necessary to be often fed.

Q. *Is*

Q. Is t here no other difference?

A. Yes, Children may bee Baptized, but may not Communicate: as a Child may be borne, but is not fit for all food.

Chap. 11.
Who are to bee Baptized.

Question.

WHo are to be Baptized?

A. All that are capable of it? Acts.2.41. and 8.36.

Q. Who are capable of it?

A. All that beleeue in Christ, and desire Baptisme. Acts,8.36. Mark.16.16

Q. How is Baptisme to be desired? Acts.10,47

A. They that bee of yeares must professe their owne faith, and desire it themselues. Infants of Beleeuers doe it by their Parents, or witnesses & vndertakers. Acts,8.36 & 2.41. Mark,10,13

Q. May all challenge Baptisme that be thus made capable?

A. Yes, assuredly, for it is the spirituall birth-right to all Beleeuers. Acts,8.36. Mark,10 14 15,

Q. May not Turkes *nor* Iewes *nor Heathen be Baptized?*

A. No, because they beleeue not in Christ, but when they doe they may. Mark.16,16

Q But may the Children of Papists bee Baptized?

 A. Yes,

Acts,8,37. *A.* Yes, becauſe they profeſſe Chriſt Ieſus according to the Apoſtles Creed, though they doe by other doctrine and practiſes adulterate and corrupt it.

Q. Is Baptiſme neceſſary to Saluation?

Gen.17.12 *A* Not ſimplie neceſſary to Children,
2.Sam.12. no more then Circumciſion was in the old
28.and.23. Teſtament.

Q. How then is it neceſſary?

Mark.16,16 *A.* To all them that can aske it, and may haue it, it is abſolutely neceſſary, ſo as without it there is no Saluation.

Chap. 12.

That Children may be Baptized.

Queſtion.

BUt *may Infants be Baptized?*

A. Yes, the Infants of beleeuing Parents.

Q. How may that bee ſeeing they haue no Faith.

Iohn.3,8. *A.* That is more then we know, for God may worke Faith in their Soules immediately.

Q. But if they haue Faith, yet they cannot profeſſe it.

Gen.17 *A.* Their Parents and witneſſes profeſſe it for them.

Queſt.

Q. But how can Children enter into a Covenant with God?

A. Very well: for a man may covenant for himself and his Children, and that act of the Parents is ỳ Childrens act. Heb. 7, 9, 10

Q. But how is it proved that the Infant of the beleeving Parents may be Baptized?

A. By many Arguments:

1 By Gods owne practise, who commanded children to bee Circumcised at eight dayes old, in the Old Testament. Gen. 17, 9 to 13.

2 By the tenor of his Covenant which runnes thus; I will be thy God, and the God of thy seed. Gen. 17, 7

3 By the practise of Christ, who tooke them vp in his armes and blessed them; now if they bee capable of Christs blessings, they are capable of Baptisme. Mark, 10, 13

4 By the practise of Gods Church, in the purest and best times.

Chap. 13.

Of the Names and Nature of the Lords Supper.

Question.

WHat is the second Sacrament of the new Testament?

A. The Eucharist, or Communion, or the Lords Supper.

Q. *What is that?*

A. The Sacrament of our Confirmation or Celebration in Gods Church, by which our Soules are dayly fed vp in the hope of Heauen, and assurance of Gods loue to vs in Christ.

Q. *Why is it called the Lords Supper?*

Mat. 26. 26. A. Because Christ ordained it, and began it at his last Supper.

Q. *And why is it called the Communion?*

A. Because not one alone receiues it, as

1. Cor. 10. 16. 17. in Baptisme, but alwayes many together doe Communicate.

Q. *But why is it called the Eucharist, or Thanks-giuing?*

A. Because, as alwayes, so now especially wee haue cause to offer vp our best thanks to God for our Redemption by Christ.

Q. *To whom belongs this Sacrament?*

1. Cor. 11. 28 A. To all, that being baptized can and doe prepare themselues for it.

Q. *May all such challenge it?*

Exod. 12. 3. 4. 6. A. Yes, as all *Iewes* had their part in the

the Passeouer; and therefore in old time, it was not vnworthily called by the people their Writings, for indeed it doth of Right belong vnto them.

Chap. 14.

Of the outward Elements in the Lords Supper.

Question.

VVHat be the outward visible Elements in the Lords Supper?

A. Bread and Wine. Math.26.26

Q. *Are there no other?* 1.Cor.11.23

A. Christ ordained neither more nor fewer, whatsoeuer the Romane Church saith.

Q. *Where is the Institution of this Sacrament?*

A. In three of the Gospels, and it is repeated by Saint *Paul*, after Christs ascention. Math.26. Mar.14 Luk.12 2.Cor.11.

Q. *What is the inward, inuisible and spirituall blessing?*

A. Christ Iesus his Body and Bloud, with all the merits of the same. 1.Cor.10.16

Q. *What Bread is fittest in the Sacrament?*

A. The beſt and pureſt feeding bread.

Q. And what Wine?

A. That which is moſt cheriſhing and comfortable, and doth moſt neerely reſemble bloud.

Q. Are wee tyed to any faſhion or kind of Bread?

A. Such as the Church ſhall appoint.

Q. Ought there to bee Water mingled with the Wine?

A. No: Chriſt appointed no ſuch thing.

Q. But may it be done at all?

A. Yes, in caſe of neceſſitie, as:

1. When there is want of wine.

2. When ſome be ſo weake, they cannot endure Wine.

Chap. 15.

Of the Bread, and how it reſembleth Chriſts Body.

Queſtion.

WHy did the Lord appoint Bread, and Wine, rather then any other things?

A. For two cauſes; namely, their generality

neralitie, and ſignificancie aboue other Creatures that are eaten and drunke.

Q. How appeares this generalitie?

A. Thus: of all Creatures that men eate or drinke, theſe are moſt generally knowne, moſt vniuerſally vſed, and moſt eaſily come by. Mat.4.4. Deutr.8.3.

Q. But what is their ſignificancie?

A. This: that theſe two creatures do moſt plainely ſignifie, and moſt liuely reſemble the body and bloud of Chriſt, of any Creatures in the world. 1.Cor.10.16 17.

Q. How doth the Bread reſemble Chriſt his Body and ſufferings.

A. Moſt liuely: in many particulars: and therefore hee is called the Bread that came downe from heauen. Ioh.6.41.

Q. Shew the firſt reſemblance?

A. Bread reliſheth all other meats, ſo Chriſt giues the true ſauour and reliſh to all other bleſſings. 1.Cor.1.30

Q. Declare the ſecond?

A. No meate is wholeſome to the Body, without Bread: no more is any bleſſing to the Soule, without Chriſt.

Q. Adde the third?

A. Moſt meates hurt the Body eaten without Bread, and the more outward bleſ-

blessings without Christ, the more hurtfull to the Soule.

Q. *What is the next resemblance?*

Philip.4,11 12,13. A. Bread and wine alone feeds the Body, if one haue no other meate.

So Christ alone giues feeding and contentment to the Soule, if a man had nothing else.

Q. *What proportion is there else betwixt Bread, and the holy Body of Christ?*

Psal,104.15. A. This Bread strengthens the heart, other meates feeds other humours, but Bread is the strength of Nature.

Psal. Philip,4,13. So other blessings serue for other vses but Christ is the strength of the Soule.

Q. *Goe forward is there any more?*

Deut.8.3 A. Yes: Bread is meat for all men, seuerall meates are for seuerall sorts of men, but bread for all.

2,Tim,2,6, Ioh.4,15.16 1.Ioh.3,2 So, some blessings are for some, some for others, but Christ for all: all that eate him haue equall title in him.

Q. *Is there yet any other point of resemblance?*

A Yes: Bread feeds not till it haue past and endured the violence of all the Elements, and as it were dyed many deaths.

So

So Christ the Bread that came downe from Heauen, is not a Sauior of our Soules till he haue suffered all kind of sufferings. Ioh.3.14.15 &c.

Chap. 16.

Of Wine, and how it resembleth the Bloud of Christ.

Question.

How doth the Wine resemble the Bloud of Christ?

A. First, in name and colour, being therfore called the bloud of the grape:

Q. *And is not that all?*

A. No, it is also like in nature and opperation, for first, Wine is not Wine till it be presse d out of the grape

So Christs bloud is not effectuall, but being pressed out of his blessed body. Heb.9,12, 13,14.

Q. *Show the next resemblance?*

A. Wine is fit drinke for the sorrowfull and heauie hearted man. Prou.31,6,

So Christs bloud is sweetest to the sorrowfull Soule, and humbled heart. Psal.51,17. Math.9.15

Q. *Is there any other resemblance?*

A. Yes. Wine cherisheth the heart of man. Psal,104,15

So the Spirituall Wine, the bloud of Christ

Christ comforts the distressed conscience.

Q. It seemes then the people ought to haue Wine as well as the Bread?

Math.9.12. *A.* Yea, rather they then the Clergie, as weake ones haue more need of Wine then the strong and healthfull.

Q. It seemes the people haue need of it, but by what right can they challenge it?

Math 26.26 27.28. 1.Cor.11.25 and 28. *A.* By a double right, 1. By the institution of Christ, who so ordained it. 2. By the practise of the Primitiue Church, for 1000. yeeres after Christ.

Chap. 17.

Of the outward actions in the Lords Supper.

Question.

WHat bee the outward actions to bee performed in the Lords Supper?

A. They be of two sorts: some to be done by the Minister, some by the Receiuer.

Q. What is the Minister to doe?

A. Foure things.

Mat.26.26. &c. 1. To take Bread and Wine.

2. To blesse them.

1.Cor.11. 26.&c. 3. To breake the Bread, and poure out the Wine.

4. To

4. To giue them to the Communicants, to euery one seuerally.

Q. And what belongs to the Receiuer?

A. Two things,

1. To take them both. Mat.26.26. &c.

2. To eate and drinke them in remembrance of the breaking of Christs body, and shedding of his bloud. 1.Cor.11.23 &c.

Q. And is not the Minister to hold it vp, to be seene and worshipped of the people.

A. No. Christ commanded no such thing, but it came in together with Idolatry.

Q. But is not the people to worship it when it is consecrated?

A. No, that were foule Idolatry to worship Bread? Deut.2.a

Q. But it is not Bread but God?

A. Nay, if it were God it might not bee eaten with the Mouth.

Q. But may not the people keepe part of it, and carrie it home?

A. No, it is impietie, and superstition: and Christ commanded no more, but to take and eate.

Chap. 18.

Of the inward actions in the Lords Supper.

Question.

WHat be the *ſpirituall and inward actions in the Sacrament?*

A. Anſwerable to the outward: ſome belong to the Giuer, ſome to the Receiuer.

Q. Who is the inuiſible Miniſter here?

Rom.8.32. A. God the Father, giuing Chriſt vnto vs.

Q. What are the actions he doth?

A. Foure: Anſwerable to the foure outward things done by the Miniſter.

1 He deſtinates Chriſt to be our Sauiour, repreſented by the Miniſters taking of bread and wine.

Ioh.3.34 2 He ſanctifies Chriſts humanity, and furniſheth it with holineſſe: ſhadowed by the Miniſters bleſſing of the Eliments.

Rom.8.32 3 He giues his Sonne to dye, and to be broken for vs, liuely reſembled in breaking the Bread and pouring out the Wine.

1.Cor.1.30 4 He offers that crucified Sonne, to euery beleeuing ſoule, as is moſt comfortably repreſented vnto vs in the Mini-

Ministers giuing of the broken bread vnto each Communicant.

Q. And what be the spirituall actions of the Receiuer?

A. Spiritually by Faith, and Loue, to take and eate him, that is to make him our owne, as Bread is when a man hath eaten it, and receiues life and strength by it. Iohn, 9. 53, &c. to 56.

Chap. 19.

What Preparation is requisite in regard of God.

Question.

WHo receiue benefit by this Sacrament?

A. The worthy Receiuer: Many receiue it, but none else receiue benefit by it.

Q. Who is the worthy Receiuer hereof?

A. He that beleeuing in Christ, doth rightly prepare himselfe thereunto.

Q. What is requisite to a right preparation?

A. Two sorts of things:

1 Some betwixt God and our selues.

2 Some betwixt our neighbours and vs.

Q. What is required in regard of God?

A. Sea-

A. Seauen things:

1, Chr. 28, 9 1. A competent measure of knowledge of the principles of Religion.

2. Cor. 13. 5 Gal. 6. 4. 2. A serious examination of our hearts and liues, to know our corruptions and sinnes.

Psalm. 51. 4. Iames 5. 16. 3. True confession of them all to God and to man also where we find need.

Iam. 4 8 Exod. 12, 8. 4 A clensing of our hearts by renewing of our repentance.

Reuel. 21. 2. Ierem. 5 A trimming of our soules by holy resolutions, and loue of vertue.

1. Sam. 12, 24 6 A raising vp of our hearts to a meditation of Gods mercies to vs in Christ.

2. Th. 5. 23. 7 A resolution to become new creatures, and to practise new obedience euery day more and more.

Chap. 20.

What preparation is requisite in regard of our Brethren.

Question.

WHat *preparation is fit in respect of our Neighbours?*

Exod. 12. 8. Heb. 12, 14. *A.* To be in Christian loue and charitie with all men: and at peace also if it be possible.

Q. How

Q. How can we loue euill men?

A. We muſt loue good men in God, and euill men for God: yea though they be our cruell enemies. Math. 5.

Q. What ſhall they doe that haue Law ſuites?

A. Eyther preſently end them, or learne to goe to Law without breach of Charitie. 1. Cor. 6.

Q. How may one doe ſo?

A. Thus:

1 Neuer going to Law for ſmall things. Prou.

2 Making Law the laſt meanes of getting right.

3 To be euer ready to make a quiet end to ſome loſſe. Pſal. 34. 14.

Q. What if a man ſee he cannot goe to Law without breach of Charitie?

A. Till he can, hee muſt haue no ſutes, nor rob God of his worſhip to enrich himſelfe. Iohn. 6. 27.

Q. What muſt hee doe that is at variance with With another?

A. Seeke to be reconciled. Mat. 5.

Q. What if the other will not bee reconciled?

A. Let him ſhew himſelfe ready for his part, and God will accept him: and Gal. 6. 9.

leaue the other to God and the Church to deale withall.

Chap. 21.

Of the Circumstanes of this Sacrament.

Question.

WHether is it necessary to receiue fasting?

A. It is conuenient, not necessary.

Q. How appeares that?

A. Thus:

Math. 9. 13. 1 If one be not well, God saith hee will haue mercy and not Sacrifice.

2 Because meate defiles not a man.

3 In the primitiue Church they receiued at any time, day or night.

Q. Must we follow Christ in all things touching this Sacrament?

A. For matter of substance wee must, but for circumstances not so.

Q. What bee the substantiall matters in this Sacrament?

A. Foure: 2. Persons, and 2. things.

Q What be the Persons?

A, A Minister qualified to giue it, and a worthy, Receiuer, to take it.

Q. What be the things?

A. The

A. The Elements, and the actions to be done about those Elements.

These may not be altered.

Q. *But why are wee not tyed also to fellow Christ, in the circumstances of time, place, gesture, number, sexe, vnleauened Bread, etc.*

A. Because Christ was tyed to the Circumstances of the Passe-ouer, so are not wee.

Q. *Why was Christ bound to keepe the Passe-ouer?*

A. Because hee was a Iew borne, and came to fulfill all righteousnesse.

Q. *But the Passe-ouer was a Ceremonie?*

A. True: but the Ceremonicall Law was in force vntill Christ dyed.

Chap 22.

That kneeling is not onely lawfull but conuenient and commendable.

Question.

WHo then is to appoint the Circumstances for this Sacrament?

A. The Church hath power to doe it.

Q. *How appeares that?*

A. Be-

Math. 28. 20 A. Because Shee is the Spouse, and hath the Spirit and power of Christ.

Q. *What time hath the Church appointed as best?*

Psal. A. The morning, because we are then fittest for any great or good action.

Q. *And what place?*

Psal. 40 A. The publicke Congregation, except in case of necessitie.

Q. *And what gesture is best and fittest?*

A. The gesture of most Humilitie; namely, kneeling.

Q. *Why is kneeling the best beseeming gesture?*

1. Cor. 11. 28 A. Because wee then show the Lords death, who dyed by our meanes, and for our fault: therefore wee may not show that death but with all humility.

Q. *But is it not Idolatry to kneele to the Bread?*

Iamer. A. We kneele to no Bread, but onely to God, to whom also we then pray.

Q. *But did not the Pope bring in kneeling, together with Transubstantiation?*

A. No, it was vsed by deuout and holy Christians long before: as may appeare in the end of this Booke.

Q. But

Q. But is it not a Feast, and therefore more fit to sit then kneele?

A. Firſt, the Scripture calls it not a Feaſt, but a commemoration of the Lords death. 1 Cor. 11. 28

Secondly, if it bee a Feaſt, its like a Funerall feaſt where is cauſe of Sorrow as well as Ioy.

Thirdly, the concluſion certainly is a Feaſt, but not the breaking giuing, and taking: That is a ſhowing of the Lords death, and therefore it is to be done kneeling: But that done, then it is a Communion and Lone-feaſt, and then wee may either ſit and ſing, or ſtand and praiſe GOD. 1. Cor. 11. 28 1 Cor. 10. 16

Q. But why ſhould wee alter the geſture that Chriſt vſed?

A. It is not certaine Chriſt gaue it them ſitting, the Text ſaith not ſo.

Againe, Saint *Paul* repeating all hee receiued of Chriſt, ſaith not a word of any geſture. 2 Cor. 11. 23

Third. If it were certain, yet the Church vpon good cauſe might as well alter it, as the Bread time, place, &c.

Q. What is to bee thought of them that wilfully refuſe to kneele?

 A. They

A. They are like rebellious, and proud children, that will take vpon them to ouer-rule their Mother.

Q. May one alone Communicate?

1. Cor. 10. 16, 17. *A.* No, there must bee a conuenient number, else it is no Communion.

Chap. 23.

What a Christian ought to doe after he hath Receiued.

Question.

WHat is to bee done, When wee haue Receiued?

Heb. 13. 15. 1. Cor. 16. Heb. 3. 16. A. In the Church wee are to giue God thankes, with the Congregation, and to offer vp our Almes for the poore.

Q. Who are to giue almes When they receiue?

Gal. 3. 28. A. All that come to take part in Christ, Wiues, women, and seruants, are all to giue something to Christs poore members, seeing hee giues himselfe to all without difference.

Q. How and what is euery one to giue?

2. Cor. 8. 2. & 9. 7. 1. Cor. 16. 2. *A.* According to the necessities of the poore, and as God hath blessed thee that Moneth, or since thou didst last receiue.

Q. And

Q. *And what is to bee done at home?*

A. Retire your selues in priuate, and meditate vpon the infinite mercy of God, in giuing Christ to dye for our sinnes, and to begge grace, that daily we may walke worthy of it. Psal. 44. Mark. 6. 6. 1. Thes. 2. 12

Q. *But as wee receiued together in the Church, is it not fit to goe together that day to drinke and make merry?*

A. Thankfulnesse is necessarie, and moderate mirth is lawfull, but as this is a Spirituall feast, so our joy that day is to bee Spirituall: There bee other dayes enough for the body. 1. Thes. 5. 18 Philip. 3. 1 Ioh. 6. 27.

FINIS.